Vol. III. Numb. 26.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are Added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by ſome of the Society of GENTLEMEN, Concern'd in the First and Second VOLUME, with the Aſſiſtance of other Ingenious PERSONS.

From **Wedneſday** May 24th. to **Friday** May 26th. 1710.

Q. WORTHY Gentlemen, *It is warmly diſputed by ſome, that Monthly Sacraments in Pariſh Churches and Chapels are unneceſſary, pretending it will breed Diviſions. Your Judgment in this Caſe is Humbly deſir'd by a Lover of Truth and Sincerity,*

And your Admirer, A. B.

A. It is not poſſible for the Wit of Man to foreſee, what abuſes may be made of the beſt Inſtitutions: But it muſt be a ſtrange Spirit of Diſcord indeed, that can pretend occaſions of Diviſions from that which is deſign'd for a Remedy of them, for a Bond of Communion, and for a Publick Teſt of Mens being in Charity with all the World. This is the firſt Time we have met with this Objection. and in the general it ſeems ſo unreaſonable, ſo much the Reverſe of what in all probability may be expected, that we muſt conclude it wholly groundleſs, unleſs the Queriſt will favor us with ſome particular Inſtances, whereby the frequent Receiving of the Bleſſed Sacrament may be an occaſion of Diviſions. On the contrary, to us it appears as a conſiderable ſtep towards the Reſtitution of Primitive Piety.

Q. Apollo, *I doubt not but you have heard of ſtrange and amazing Stories of Frightful Apparitions as well as I, but how much you believe 'em to be real and true, will help to Anſwer the enſuing Queries.*

Whether the Souls or Spirits (which I think is one) of Perſons can appear after Death (in their ſhape) granting they may have Died without diſcovering ſomething that may have laid heavy on their Conſcience, when Alive, and what they wou'd fain have divulg'd had they not delay'd to do it, till great Bodily Weakneſs or want of Utterance had made 'em incapable?

If not, whether other Spirits can appear in their Form and Shape?

If you allow of ſuch Appearances, how is it agreeable with Reaſon?

If not, whence came the Notion of Spectres, &c.

And whether the Scriptures doe not juſtify our believing ſuch things to be, and have been?

Likewiſe, whether there are Witches now in our time?

And how do they Communicate with the Devil?

Theſe things Anſwer'd may be of uſe, therefore hope you'll undecieve the World by ſaying ſomething to 'em as they occur. Yours, J. B.

A The Nature of Spirits is a matter of ſuch uncertainty, and the History of their appearing ſo full of Legend, that to ſpeak little of them is juſtly eſteemed an Inſtance of a Temperate and Sober Judgment. But indeed the Generality of Mens Conceptions concerning them run upon Extremes. Some are forward to believe all Stories of this Kind, which betrays Softneſs and Superſtition: Others who affect a greater Freedom both in thinking and acting are Obſtinately Incredulous even to a Degree of Atheiſm, becauſe ſuch a Disbelief removes one of the greateſt and ſtrongeſt Arguments of a Deity, and diſcovers in Men a Temper ſcarce Curable by Religion, which ſuppoſes Men capable of being sway'd by high Probabilities in ſuch Things as do not admit of a Demonſtrative certainty. But avoiding theſe Extremes, if we do but conſider how full the Hiſtories of all times are of ſuch Relations, ſome of which are delivered with all the Circumſtances of Time, Place, Words ſpoken, Events ſucceeding, Secrets diſcovered, ſtrange Paſſions in Men and Beaſts, Diſorders in other Inanimate Beings, beſides the Credit of the Atteſtors themſelves, ſecure from all ſuſpicion of Deceit or of a deluded Imagination, we muſt neceſſarily conclude, that the Apparition of Spirits is no groundleſs Fancy, but a real Truth. But as all true Miracles and Revelations are like God himſelf, Holy, Great and Good both in Themſelves and in their Ends; ſo we may from thence form a Judgment of the Truth of Apparitions. If the appearing either of the Spirits of Men departed or of Angels be only upon vain or frivolous Occa-

ſions, or if are reported to be ſeen in Brutiſh Shapes or Ludicrous Poſtures, this is ſo much beneath the Majeſty of God, by whoſe Commiſſion alone they are empowered to act, that we may ſafely preſume it to be either a Humane or Diabolical Impoſture, that is, eitheir a feign'd Story, or the Illuſion of ſome Evil Spirit, neither of which ought to be regarded. For ſuch Apparitions (if they are real) can report nothing with Faithfulneſs. The Devil is a ſworn Enemy to Truth and the Peace of Mankind; and therefore to look upon the Apparitions, Voices or Noiſes of Evil Spirits in the Heavens or Earth, as Preſages of any Important Events is a Diſhonor done both to our ſelves and to our Religion, as deriving upon it a ſuſpicion of Falſity, when it has given us ſo many Aſſurances of the Impoſtures of theſe Malicious Spirits. We have already aſſerted the Appearance of the Spirits of good Men without an eſpecial important Commiſſion from God to be unlikely, notwithſtanding the Caſe you propoſe may be juſtly the Subject of an important Errand, and conſequently of their Appearance. But whether the ſame may be aſſerted of bad Men we cannot tell how to determine. Hiſtory indeed gives us ſeveral Inſtances of their appearing, and it was *Plato*'s Notion, that the Spectres and Apparitions which are ſo often reported to be ſeen about the Burying Places of the Dead, are only the Ghoſts of bad Men, which having been ſtained with Corporeal Pollution, hover about and long for a Re union with their Dear Conſort the Body, without which they find no Happineſs. But in this Matter the Scripture is wholly Silent. As to the Being of Witches even in theſe Times, you need but Read the Hiſtory of *Lapland* or the *Orkney* Iſlands to be ſatisfied of it.

Q. *Pray*, Gentlemen, *Inform me if this Queſtion be to be done by any Arithmetical Proceſs*, viz. *The Sum of* 2 *Numbers is* 95, *the Product of their Multiplication* 147. *Query, the Numbers.*

Your moſt Humble Servant, L——.

A. This Queſtion is preſently Solved Algebraically, by uſing the Theorem for Solving all Quadratic Equations of the third Form; according to which, the greater Part being called x will be equal to $\sqrt{2109\frac{1}{4}} + 47\frac{1}{2}$, that is, 93, 426, &c. and the leſs Part equal to 1, 574, &c. For $2109\frac{1}{4}$, being a ſurd Number, the Root of it cannot be obtained accurately, tho' by Approximating you may come as near to it, as you pleaſe. But there is no Rule in Vulgar Arithmetic by which this Queſtion can be Solved. Your other Arithmetical Queſtion we have not Inſerted, becauſe your meaning in it was too Obſcurely expreſſed.

Q. Gentlemen, *I confeſs you have ſet a different Face on the Law, and the Lawyers, from what People generally fancy they appear under; nor can I Object to the Reaſonableneſs of your Arguments; but now I believe I have found a Subject which you cannot Vindicate from my Reflections on it. What next the Law*, &c. *engag'd my Obſervations ſince I came to Town, was the* Theaters. *I confeſs, I was but a few times at them my ſelf, therefore moſt of my Informations I have Reap'd from Authors, who Writ on them; and tho' I Encounter'd not my ſelf all thoſe Matters I find Reflected on them, yet they appeared ſo Genuine that I cannot help believing them*, viz. *That they are the grand Nurſeries of* VICE, *which when pretended to be Oppos'd by the Authors of Plays, is notwithſtanding brought in, in ſuch a* Charming Dreſs, *that it's* Appearance *allures more, than the Arguments uſed againſt it enforce an Oppoſition to it. And this of the beſt of Plays, whereas the Generality (as I am told) tend only to the improving Debaucheries of all kind, to their utmoſt extent: It would be endleſs to inſert all Objections made againſt them, and needleſs, for I preſume they are univerſally known. But what gives the moſt Melancholy conſideration, is, that the Authors are under the fatal neceſſity to write in ſuch manner, to pleaſe the Taſt of the Town, who if they meet with nothing that is Lewd or Prophane, will in all probability Damn the Play, and then the Author Starves. It is ſtrange to me that the Government, which is continually making Excellent Laws for the Propagation of Virtue and Suppreſſion of Vice, ſhou'd not totally ſuppreſs theſe Seminaries of Wickedneſs, which ſeem to run counter to all the wholſome Statutes they Enact. Pray*, Gentlemen, *your Opinions, whether this be not the true State of the Caſe, for I would not willingly be inſtigated by a Sow'r and Moroſs ſort of People, who rail at one Vice to attone for another, but ſubmit my ſelf to ſound Senſe and juſt Reaſoning.*

A. They who would paſs an impartial Judgment on the *Playhouſe* muſt own, it is much reform'd to what it was: tho' we heartily wiſh the Stage was much more reform'd and could give ſome reaſons we have to hope it; nor can we ſay but ſtill it gives great opportunities to the Increaſe of Vice, by means of the looſe Perſons who meet there, yet cannot help believing but if it were ſuppreſt, they would ſtill find other Places to meet, nay we will adventure to ſay, that in ſome meaſure the Stage prevents much Vice, ſince great Numbers of thoſe Gentlemen which frequent it, had they not that way to divert themſelves, would ſpend all that time in Taverns or worſe Houſes, to the Ruin of their Minds, Bodies and Eſtates; perhaps more effectually than at the *Playhouſe*. As to the Reflection of meeting Looſe Women there, 'tis well known none need want them, where e'er they be if they will pay for them, and perhaps at Cheaper Rates, ſince here is the Play, Coach or Chair to be paid for; beſides, we [illegible] applaud all who write againſt the Immoralities of the Stage or of any kind, but think ſome appear a little too *invidious* againſt this, and ſhew more of Prejudice than Zeal for Morality, ſince they carry the matter higher than it will bear, particularly in that Grand Objection, that the Authors are neceſſiated to write Lewdly or Prophanly to pleaſe the Taſt of the Town, whereas we could inſtance in ſome Plays, which have been hiſs'd off the Stage, only for containing ſuch matters. Beſides 'tis notorious, that what chiefly takes the Town, are *Opera's* and *Farce*, the firſt conſiſting in Shew and Muſick the laſt in *Humor*, *Buffoonery*, *Whimſical Dances*, &c. *Tragedies* have been moſt ſubject to daring Prophaneſs and *Comedies* to lewd Expreſſions, both which are little in Vogue now. 'Tis our conſtant Opinion, that Lewdneſs and Prophaneſs, are general void of true Wit and brought in, in Plays and Diſcourſe, to ſupply the want of it; and we believe, they who are Maſters of Witty Turns (and none ought to write Plays who are not) wou'd pleaſe the worſt of the Age more with them, than with the other, except ſuch profligate Wretches, whom it is paſt the power of the Stage to render them worſe. To Conclude, no doubt but our Wiſe Government wou'd ſuppreſs them, did they think that miſchief in them, ſome prejudic'd People pretend, who wou'd be thought wiſer than the whole State of the Nation.

Q. Dear Gentlemen *You who are Benefactors to all who apply to you, I humbly preſume and hope you wont refuſe your kind Advice and Aſſiſtance to me*, &c.

A. Your Caſe indeed is very Deplorable, and requires a Conſult of Phyſicians, on whoſe Buſi-

neſs

neſs we think it will not be honorable in us to intrench, as we have often declar'd to the World, therefore we muſt be excus'd with only adviſing you to apply your ſelf ſpeedily to them.

POEMS.

Q. APOLLO, *I've been,*
Juſt a Week in Town ſeen,
Drawn up by the Sound of it's Fame;
And have found ſuch Confuſion,
Such Noiſe and Intruſion,
That I wiſh I'd been Hang'd when I came.

In every Street,
Such Joſtling I meet,
Such Quarrelling, Scolding and Bawling;
Such hideous Cries,
Which reach to the Skies,
Such a Screaming and damnable Squalling.

That my Brains they Confound,
And make them turn round,
And my Senſes moſt diſmally Maul;
And if you'll believe me,
The Vapors they give me,
The Spleen and the Devil an all.

Here, a Wry-Mouth'd Young Jade,
Does with Mackrel *invade*
My Ears, ſtinking like ſtanding Ditch;
There Small-Cole *one Cries,*
With Sore and Blear'd Eyes,
And looks Ugly and Grimm'd like a Witch.

Then an Old Beaſtly Slut,
Her Face being put
In Convulſions, Yelps out Kitching-Stuff.
And then follows after,
One Screaming out Water,
With a Yoak on her Neck like a Ruff.

With a Mouth to his Ears,
(Which ſhock'd me with Fear)
A Fellow howls Flounders *aloud;*
Card-Matches *another,*
A Mouſe-Trap *her Brother.*
Then Hawkers *Squall* News *in a Crowd.*

A Porter *for th' nonce,*
Takes me over the Sconce,
With his Burthen, then auk'ardly Grins.
Then Men with a Chair,
Cry out have a Care,
But firſt Bruiſe and Batter my Shins.

Thus Teez'd ev'ry Day,
I reſolv'd next way,
To be out in the Morning more early,
I practis'd it twice,
But e'er I cou'd thrice,
I'd like to have paid for it Dearly.

For then the Drabs Flirt,
All around them the Dirt,
On Dunghills, where Choak'd to my thinking,
I drew off with Care,
To get freſher Air,
And was Poyſon'd with Night-Carts *damn'd Stinking.*

Now tell me what ways,
I may ſpend here my Days,
And preſerve both my Health and my Brain,
From Stench and from Noiſe,
Or elſe, my Dear Joys,
I'll back to the Country again.

A. The Reaſon all theſe,
At firſt do not pleaſe,
Is only becauſe they are New,
An *Habit* will ſoon,
Make 'em better go down,
And *Pleaſure* an *Habit* purſue.

Tho' to you delightful,
Your Noiſes as Frightful,
To others are ſtrangers, appear;
Which if we compare,
As Hideous they are,
And harſh to a Muſical Ear.

Is there Muſic Divine,
In the Grunt of your *Swine,*
And the Braying of *Aſſes,* and Howls
Of your *Dogs* in the Night,
Or any Delight,
To be found in the Hooting of *Owls.*

How Sweet is the Sty,
Where your *Hogs* Fat'ning Lye,
When from Hunting your Beagles return,
And on *Carrion* are bent,
How delightful the Scent,
Or of Heaps of the Bones which you Burn.

Yet to you, we preſume,
Each of theſe is Perfume,
And when here you been a while.
A Cuſtom and Uſe,
Will ſuch Wonders produce,
Your Antipathy they'll Reconcile.

But your Brains never fear,
Will the leaſt Suffer here,
For Squires in the Country are known;

To

To have ſuch a few,
And their Sculls ſo Thick too,
That they will defend 'em alone.

APOLLO,

Q. *Say, whence this Saying firſt did haſt,*
She hath giv'n LAWTON Gate a Clap.

A. From ſev'ral Parts of *Cheſhire* 'ts known,
Through *LAWTON* People come to Town;
And this is meant of Women there,
Who Kind and Loving Tempers bear,
When the Effects thereof they find,
They leave their Batter Prints behind:
And March through *LAWTON* to this Place,
In *Cheſhire* leaving their Diſgrace:
Here paſs for *Maids* again, and Marry,
——That's if they've *Patience*, but to tarry.

☞ Any Perſon may have the *Index* to the Second Volume of the *Britiſh Apollo*, alſo whole Sets Bound or Unbound, and Single Sheets to make up Sets of the ſaid Volume, of the Men in their Walks, or of *J. May*, over againſt *Water-Lane, Fleet-Street.*

SIR,

THE Advices from Amſterdam, May the 30th. Are, that they Write from Italy, that the Prince of Darmſtadt was expected the 27th at Milan from Barcelona, where the Nuncio Bechi and the Internuncio Lucini are arrived. That General Stanhope, ſet out for Genoa in order to Embark at Final, whence he was ſet Sail the 17th. for Catalonia; That 600 Soldiers are March'd for Final to be Embark'd there for Barcelona, as are likewiſe the Regiment of Viſconti; That General Count Taun, ſet out of Milan the 17th. for Turin, and was Saluted at his Departure by the Cannon of the Caſtle: That the Duke de Turſis upon his arrival with his Gallies at Spotie found there Letters by which he was diveſted of his Command as General of thoſe Gallies, which is conferred upon the Marquiſs de Laconi. The Letters from the Hague, May the 30th. bring Advice that the Siege of Doway goes on very Succeſsfully, that the Prince of Anhault was ſlightly Wounded in taking a view of the Palliſade; that the States reſolved on Monday laſt to have an Expreſs every Day from the Siege and the Army, and will give orders to the Poſt-Maſters to provide Horſes for that purpoſe, whereby they will be the more regularly informed of what Paſſes there; That if there be a Battle 'tis the Opinion it muſt be on this Day, by reaſon the French cannot long Subſiſt in their Camp for want of Forage. That 300 Menonitts which which have been driven out of the Canton of Berne in Switzerland are come into theſe Parts, and have ſent 3 Deputies to crave Protection of the States.

Which is all from Yours, &c.

Any Perſons in Town may have theſe Papers brought to their Houſes at 3 *s. per* Quarter, by directing to Mr. *Carter*, at the *Roſe* and *Crown* in St. *Paul's Church-yard*, Mr. *Bickerton*, at the *Boſ.* and *Crown* in *Little-Britain*, or to the Printer hereof, ſuperſcrib'd to the *Britiſh Apollo*. N. B. All that begin within the Quarter to pay on Quarter-day a Penny for each Paper they have had. All Queſtions to be directed in like manner, but none will be anſwer'd out of the Country, where Poſtage is not paid.

ADVERTISEMENTS.

BE it known to all Gentlemen Travellers, there is a Houſe of Good Entertainment, which Her Majeſty Queen *ANNE*, and his late Royal Highneſs have often been pleaſed to Honor with their Company, both Praiſing the Sweetneſs of the Air, and the Delectable Proſpect, which extends it ſelf above 20 Miles. Being the *Falcon-Inn* at the Top of the Hill at the Weſt-End of *Maiden-Head*, at the parting of the Roads which lead to *Briſtow* and *Glouceſter*, and now kept,

By, Mr. *MATTHEW HOBBY.*

MR. *Roger Grant*, OCULIST, who has been ſo ſucceſsful in Couching the Cateract and Curing all other Curable Diſtempers in the Eyes, lives in St. *Chriſtopher's Church-Yard*, where he has lately brought to Sight theſe Perſons under-nam'd. *W. Jones*, at *Newington-Butts*, aged 20, born blind, reſtored to Sight in 5 Minutes. *Robert Wedell*, in *Fiſhmonger's-Hoſpital, Newington*, aged 70, reſtored to Sight in 2 Minutes. *Mary Dearing*, in *Swan Yard* near *Newgate*, aged 75, reſtored to Sight in one Minute. *Elizabeth Wild*, in *Bell-Alley Goſwell-Street*, blind of one Eye 23 Years, reſtored to Sight in 5 Minutes. *Will Dixon*, in *Chelſea-College*, aged 87, reſtor'd to Sight in 5 Minutes. *John Myers* on *Saffron-Hill*, blind by Obſtruction of the *Optick Nerves*, reſtor'd to Sight in a little time. Mr. *Williams*, in *Peter-Street Old Soho*. *Anne Andrews* in *Goſwell-Street*. *Saywell Luthen*, at *Adam's Coffee-Houſe Chancery-Lane*. *Anne Allen*, in *Nightingal Lane*. *Anne Lee*, at the *Croſs-keys* Tavern lower-end of St. *Martin's-Lane Strand*. Mr *Godby* Porter, near *Fiſhmonger's-Hall, Thames-Street*. *NOTE*, Theſe Perſons with 45 others have been all cur'd by the aforeſaid Mr. *Grant* ſince *Sept.* 1708.

Juſt Publiſh'd.

THE 2d Edition of Mr. *Hill's* Hiſtory of the Ottoman Empire in all it's Branches, in Folio, with the Government, Policy, Religion, Cuſtoms and way of Living of the Turks in general, Illuſtrated with ſeveral Copper Cuts on each Material Head, and ſeveral Copies of Verſes in Praiſe of the Author and Book, written by ſome of the moſt Ingenious Men of the Age, Printed in the ſame Letter and on as good Paper as the 1ſt Edition, The Printer having the Propriety of this Edition, and the Charges being leſſen'd by the Cuts already Ingrav'd, all Gentlemen may have them at 12 *s. per* Book, Guilt Edges and Letter'd on the Back, of J. Mayo, ONLY, over againſt Water-lane, Fleet-ſtreet.

Licentia Poetica diſcuſs'd: Or, the True Teſt of Poetry. Without which it is impoſſible to *Judge of*, or *Compoſe*, A Correct Engliſh *Poem*: To which are added, *Critical Obſervations* on the Principal, Ancient and Modern Poets, viz. *Homer, Horace, Virgil, Milton, Waller, Cowley, Dryden*, &c. as frequently liable to juſt Centure. With ſome Remarks alſo on my Lord Duke of *Marlborough's* and Maj. Gen. *Stanhope's* Letters Commendatory of the Earl of *Peterborow's* Valor and Conduct in *Spain*, as the occaſional Ground for an Excellent Epic. Poem. *London*; Printed for *William Carter*, at the *Roſe* and *Crown* in St. *Paul's Churchyard*, 1709.

LONDON: Printed for, and Sold by *J. Mayo*, at the *Printing-Preſs* againſt *Water-Lane* in *Fleet-Street*. Where Advertiſements are Taken in.